

THE ONE WHO DOES NOT MAKE TAKFIR OF THE DISBELIEVER, IS A DISBELIEVER

FROM THE ARCHIVES: 1423 AH

فاغدة من لم يكفر الكافر فهو كافر

حول قاعدة من لم يكفر الكافر فهو كافر

بعلم الشیخ ناصر الفهد

الحمد لله، والصلوة والسلام على رسول الله.

وبعد:

إن قاعدة "من لم يكفر الكافر فهو كافر" فقاعدة معروفة مشهورة، وهي النافذة الثالثة من توثيق الإمام التي ذكرها الشيخ عبد العزiz العثيمين في ديدن الوهابي رحمه الله تعالى حيث قال: (الثالث: من لم يكفر المشركين لو يشك في كفرهم أو صحح ملتهمهم كافر).

إلا أن هذه النافذة ليست على هذا الإطلاق، بل فيها تفصيل من أغلطه وقع في الباطل من تكفر المسلمين أو ترك الكفار الأصلين بلا تكثير، وتفصيل هذا الأمر كما يلي:

اعلم أولًا: أن الأصل في هذه النافذة ليس من جهة ملasse الكافر فإذا لم يعذر، بل من جهة رد الأذى وكثريتها، حين ترك الكافر بلا تكثير كان هنا منه تكثير الآذى الورود في تكثيره، فعلى هنا لا بد أن يكون الحق الورود في التكثير صحيحاً متفقاً عليه، ولا بد أن يكون من ترك التكثير إذاً هذه الأذى، فالتكفير ليس عذراً، وإنما وقع فيها أيضاً ليس على مرتبة واحدة، وإنما هذا الأمر لا بد من التفريق بينها، وهذا ينقسم إلى قسمين:

القسم الأول: الكافر الأصلي:

كانهodi وتصري وغلوسي وغيرهم، لهذا من لم يكتفر أو شك في كفره أو سمح بذلك فإنه يكتفر بالإجماع كما ذكره غير واحد من أهل العلم، لأن في هذا ردًا للرسووس الوراء في طلاق غير مقيمة المسلمين وكثير من ليس على دين الإسلام.

القسم الثاني: المرتد عن الإسلام:

وهذا على قسمين:

منبر التوحيد والجهاد

(1)

BY: SHAYKH
NASR AL-FAHD

حول قاعدة من لم يكفر الكافر فهو كافر

ON THE RULING: WHOEVER DOES NOT
MAKE TAKFIR OF THE DISBELIEVER,
IS A DISBELIEVER



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The One Who Does Not Make Takfir Of The Disbeliever Is A Disbeliever

By Shaykh Nasr Al-Fahd

Praise be to Allah, and prayers and peace be upon the Messenger of Allah.

The principle, ‘Whoever does not make *takfir* of the disbeliever, is (himself) a disbeliever’ is a well-known principle and is the third nullification of the nullifications of Islam, as mentioned by the Shaykh Muhammad bin ‘Abdul-Wahhab(May Allah have mercy on him) when he said, “The Third Nullifier: Whoever does not do *takfir* of the polytheists, doubts their disbelief, or deems their creed correct, disbelieves.”

Except that this principle is not general, and there is more explanation and elaboration to be done. Whoever ignores the details falls into great falsehood by doing *takfir* of the Muslims or not doing *takfir* of the original disbelievers [e.g., Jews, Christians, Atheists, etc.]. This explanation is as follows:

Firstly, we must know that the origin of this principle is not related to the circumstances involving doing or saying what disbelief is. Instead, it is related to rejecting information [i.e., ayat, ahadeeth, etc.] and accepting them. So when someone leaves a disbeliever without doing *takfir* of him, it would be considered a denial on their behalf of evidence involved in doing *takfir*. And after this, there is no doubt that the information regarding their *takfir* of him must be authentic and agreed upon. There is no doubt that the one who leaves off doing *takfir* must be rejecting these reports. For the mukafirat[those

things that make one a disbeliever], are not one, and falling into them also is not upon one level; to explain this matter, we have to distinguish and divide them into two categories:

The First Category: The Original Disbeliever

Such as the Jew, Christian, Magian, and others: Whoever does not do *takfir* of them, doubts their disbelief or deems their creed correct, is a disbeliever by consensus as was mentioned by more than one person of the people of knowledge. The reason is because in this action is the rejection of shar'i texts that mention the falsehood of creeds other than the one of the Muslims. And whoever is not upon the religion of Islam is a disbeliever.

The Second Category: The Apostate from Islam(The Murtad)

This one is upon two divisions:

The First: Whoever announces his disbelief and his leaving of Islam to another religion like Judaism, Christianity, Atheism, then the ruling upon him is similar to the declaration of someone from the category mentioned earlier.

The Second: The one who commits a nullification of Islam, yet he still claims to be upon Islam, and that he isn't a disbeliever by engaging this nullification, then he is upon two categories as well:

1. Whoever does a manifest nullification of Islam, upon which there is *ijma'*(consensus)[that it is a nullifier of Islam] for example, insulting Allah, the Mighty and Majestic, then he is a disbeliever by *ijma'*. And whoever does not do *takfir* him is one of the following two:

i. One who affirms that insulting [Allah] is disbelief, that this action is disbelief, except that he desists from implementing this ruling upon a specific person due to a lack of knowledge or doubt that the person had, and the likes. This person is wrong, and this statement of his is false. However, one cannot do *takfir* of this person because he has not rejected nor denied any reports, as he has affirmed that the consensus that the one who insults [Allah] is a disbeliever.

ii. The one who denies that insulting Allah is disbelief in the first place, after explaining to him because he rejects the consensus and the evidence. The likes of these are the ones who worship the graves and attribute themselves to Islam. So whoever denies that this man's action is disbelief is a disbeliever because they have rejected the explicit texts and the *ijma'*. Still, whoever affirms that this action is disbelief [i.e., the worshipping of the grave], but does not do *takfir* of the person due to a doubt he sees, then he does not disbelieve.

2. The one who nullifies his Islam upon which there is a difference of opinion, like the leaving-off of prayer sometimes, this issue, for example, there is a difference of opinion

over. The one who differs from another on this issue [whether it is disbelief or not] is not a disbeliever, nor even an innovator or fasiq, even if he is wrong.

This response is a summary of what I have concerning this rule.

May Allah send His peace and blessings upon Muhammad.

All praise belongs to Allah, the Lord of creation. May the *salah* and *salam* [of Allah] be upon our prophet Muhammad, his family, and his companions *ajma‘in*.

Any good is from Allah, and any mistakes in this translation is from the publisher – not from Shaykh Nasr al-Fahd.

May Allah hasten his release



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